THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Who is a true man? He who does the truth, and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it.*"—CARLYLE.

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EVIDENCE THAT JOSEPH SMITH WAS A PROPHET OF GOD.

"WE know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Such was the testimony of Nicodemus concerning the Messiah. It would appear that the Jewish ruler was pretty thoroughly convinced that Christ was working under Divine appointment; in fact, he said he *knew* that He was. The faith which he professed to have in the Son of God seems to have been born of certain miracles which he had either seen the Lord perform or of which he had been made acquainted.

Now, while miracles, alone, are not to be taken as conclusive evidence that the persons who perform them have been called and sent of God, at the same time the testimony of miracles is of considerable importance. In almost every place that Christ visited He, out of sympathy for the poor, afflicted mortals who came to Him seeking relief, made manifest His power in their behalf and healed them of their infirmities. And while to the unthinking crowd the Savior of the world was nothing more than a highly educated magician, at the same time there were those among them who, like Nicodemus, saw in His mighty works evidence that He was truly "a teacher come from God" and they became His disciples.

While the Lord strongly denounced those who came to Him seeking for signs in order to gratify their idle curiosity, at the same time He was more than willing to give to those who were desirous of knowing the truth evidence that He was the Way, the Truth, and the Life. For example: When John sent two of his disciples to Christ, to ascertain if He were the One that was to come or if they were to look for another, the Lord, in order to convince them that He was the long-looked for Messiah, wrought a number of miracles before them, such as healing the sick, cleansing lepers, and casting out evil spirits. Then turning to them, He told them to return to John and tell him what things they had seen and heard. On another occasion, when trying to persuade the people to believe in His Father, and also in Himself, He said, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14: 11). Here we see the Savior offering as evidence to the people of the Divinity of His mission the many mighty works which He had wrought among them, and declaring that if they rejected this evidence they would come under condemnation.

While all the wonderful works wrought by the lowly Nazarene testify that He was what He professed to be—the Son of the living God—there is one which, perhaps more than all the rest, places the seal of Divine authenticity upon His mission. I refer to the casting out of evil spirits. That Christ rebuked evil spirits and cast them out of many that were possessed was acknowledged by even His bitterest enemies; but so hardened were their hearts with unbelief that they failed to see in this any evidence in favor of His Divinity. When requested to explain by what power the Savior cast out demons, they answered, "By Beelzebub, the prince of the devils." Then the Messiah caught them. "So you say," said He, in substance, "that I cast out devils by the power of Beelzebub, the prince of devils. Now, let me point out to you the absurdity of such an argument. Can a house divided against itself stand? Is Satan divided against himself? Do devils cast out devils?" What stronger evidence could anyone ask for than this? What logic! What sound reasoning! Surely the Lord's opponents must have felt ashamed of themselves when He thus exposed the weakness of their position.

As the Lord does not oppose His own work, neither does Satan fight against himself. So the argument that Christ cast out devils by the power of the devil carries with it its own refutation. It was by faith that Christ cast out evil spirits; it was by the same power that His disciples were able to cast them out, and when they were lacking in faith they found themselves also lacking in the power to rebuke evil spirits. (See Matt. 17: 14-20.) Faith, we have been told by the Apostle Paul, is the gift of God, and it would be unreasonable to believe that the Almighty would give this choice gift to an impostor, a deceiver of his fellow-men, to one who

was under His Divine displeasure; nor is it reasonable to believe that even the devils themselves would obey such an one. In fact, there is scriptural evidence in support of these statements. In the nineteenth chapter of the Acts of the Apostles we read of certain vagabond Jews who undertook to cast out an evil spirit. Finding a man possessed of a demon, they, following the example of Paul, laid their hands upon him and rebuked the evil spirit in the name of Jesus. "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped upon them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded." What does this prove? It proves that God will not acknowledge the ministrations of wicked impostors; it proves that evil men cannot cast out evil spirits.

On one occasion one of Christ's disciples said to Him, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him; because he followeth not us." This called forth a gentle rebuke from the Master. He told the disciples they had no right to stop the man in his good work. The Father had been pleased to recognize the man's administrations, and they, instead of censuring him, should have given praise to God who had given such power unto men.

Now, if the casting out of evil spirits by Christ and His apostles be considered strong and presumptive evidence that they were sent of God, then the rebuking of evil spirits by Joseph Smith and his followers ought to be equally strong and presumptive evidence that they were also servants of the Lord. The first miracle wrought in the Church of Jesus Christ of Latter-day Saints was the casting out of a devil. This caused considerable stir among the people, yes, and was even ventilated in a law court. It was looked upon as a very strange thing. It was a common occurrence in the primitive Christian Church, but modern churches laid claim to no such power—another evidence of the apostasy. Here is an account of the miracle as recorded in "The Life of Joseph Smith," by President George Q. Cannon:

"Newel, a son of Joseph Knight, became much interested in the Prophet's words. Many serious conversations ensued, and Newel became so far convinced of the divinity of the work that he gave a partial promise that he would arise in meeting and offer supplication to God before his friends and neighbors. But at the appointed moment he failed to respond to Joseph's invitation. Later he told the Prophet he would pray in secret, and thus seek to resolve his doubts and gain strength. On the day following, Newel went into the woods to offer his devotions to Heaven; but was unable to give utterance to his feelings, being held in bondage by some power which he could not define. He returned to his home ill in body and depressed in mind. His appearance alarmed his wife, and in a broken voice he requested her to quickly find the Prophet

and bring him to his bedside. When Joseph arrived at the house, Newel was suffering most frightful distortions of his visage and limbs, as if he were in convulsions. Even as the Prophet gazed at him Newel was seized by some mysterious influence and tossed helplessly about the room. Through the gift of discernment Joseph saw that his friend was in the grasp of the evil one, and that only the power of God could save him from the tortures under which he was suffering. He took Newel's hand and gently addressed him. Newel replied, 'I am possessed of a devil. Exert your authority, I beseech you, to cast him out.' Joseph replied, 'If you know that I have power to drive him from your soul, it shall be done! And when these words were uttered, Joseph rebuked the Destroyer and commanded him in the name of Jesus Christ to depart. The Lord condescended to honor His servant in thus exercising the power which belonged to his Priesthood and calling, for instantly Newel cried out with joy that he felt the accursed influence leave him and saw the evil spirit passing from the room. Thus was performed the first miracle in the Church. Many were present and witnessed it, and when they would have ascribed to Joseph honor and praise, he checked them, saying, 'It was not done by man, nor by the power of man, but was done by God and the power of His godliness; therefore let the honor and the praise and the dominion and the glory be ascribed to the Father, the Son and the Holy Spirit forever and ever.'"

Now, had Joseph Smith been what his enemies say—a wicked, licentious fellow, a deceiver, a false prophet, no such miracle could have been wrought by him. He would have been as powerless in his attempt to cast out the demon as were the sons of Sceva. The evil spirit would have said to him as the devil said to them, "Jesus I know, and Paul I know, but who are you?" To the saints of God this is conclusive evidence that Joseph Smith was a true prophet.

Since that time hundreds of similar miracles have been wrought by the Elders of the Church of Jesus Christ of Latter-day Saints, not in their own name, nor by their own power, but in the name of Jesus Christ, the Son of the living God, to whom be honor and glory both now and for evermore.—W. A. M.

The Meek Curate.—The Bishop of London at a dinner in Washington told a story as the cigars came on about one of his predecessors. "When Dr. Creighton was Bishop of London," he said, "he rode on a train one day with a small, meek curate. Dr. Creighton, an ardent lover of tobacco, soon took out his cigar case, and with a smile, he said: 'You don't mind my smoking, I suppose?' The meek, pale little curate bowed and answered humbly: 'Not if your lordship doesn't mind my being sick.'"

TESTIMONY WITH REGARD TO TITHING.

MANY testimonies to the truthfulness of the gospel have been published in the STAR of late and I have read with interest how many of the saints have been healed through faith and the administrations of the servants of God. Some have told how they were brought to a knowledge of the truth, and others how they were raised from their beds of affliction and have a desire to keep all the commandments of our Lord. We are told in the Doctrine and Covenants, Section 130: 20 21: "There is a law irrevocably decreed in heaven before the foundations of this world upon which all blessings are predicated, and when we obtain any blessings from God, it is by obedience to that law upon which it is predicated." That being the case, in order to obtain all the blessings that are in store for the righteous, one must yield obedience to all of God's laws and commandments.

Tithing is a principle that tests the genuineness and faith of every Latter-day Saint. One should take as much pleasure in yielding obedience to the law of tithing as he did in complying with the ordinance of baptism. Some of the saints say, "I am too poor to pay tithing"; others, "I am saving my money to go to Zion." Let me tell you a little experience I had regarding tithing.

About eight months ago a good, old sister said to me, "Brother Rich, my one desire for the last twenty years has been to go to Zion. Now why have I not been permitted to go?" On inquiry, I found that she was one of those who were "too poor" to observe the law of tithing. Her husband was not able to work and it took all she and her daughter earned to run the house. I turned to "the law and to the testimony" and pointed out how blessings were often gained by seeming sacrifices. I read to her what the Lord said through Malachi:

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3: 7-10).

She had never looked upon tithing in that light before, and she decided that from that time on she would pay her tithing even though she suffered herself. She and her daughter paid me some money that night, and I went back to my lodge. To my surprise a few days later I received a letter from the sister, saying that a neighbor who was quite well-to-do had come to her and, without her asking, had loaned the family ninety pounds to enable them

to emigrate to America. This to them and to me was quite a testimony that when one has the desire to do what is right and will keep the commandments of the Lord his desires in righteousness will be granted.

Paul tells us that "God loves a cheerful giver" and I know that those who observe the law of tithing lay up for themselves treasures in heaven.—STANDLEY H. RICH.

CHRIST'S MISSION.

IT is a popular belief in the religious world that Christ came to save the children of men. How often do we hear it reiterated at street corners, and in the market places, as well as in various places of worship, that all we have to do to be saved is to believe in Christ; that when He said upon the cross, "It is finished," He meant He had accomplished man's salvation, and there was nothing further required of men but to believe in Him. The people do not seem to understand that so far as men's personal sins are concerned, they are held just as responsible as though Christ had never died, or fulfilled His mission. To disabuse their minds of such erroneous ideas we refer to one of many passages of scripture, Matthew 7: 22, 23, wherein the Lord refers to His second coming. His words are: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Here we are given to understand that many believers and so-called ministers of Christ are to be cast into outer darkness. Surely, then, there must be more than a mere belief required? Are we not told that devils believe and tremble? The man who professes to believe in Christ and refuses to accept the plan of salvation as laid down by Him is worse than the man who does not believe at all.

Let us now see what Christ's mission was, and what He meant by the words, "It is finished." Through the disobedience and thereby the fall of our first parents, Adam and Eve, the sentence of death was passed upon all men; the earth and all things therein were cursed; and how surely that curse has followed down to the present time! But as by the disobedience of one man came the sentence of death, and the curse, so by the obedience of one (Christ) that sentence of death was cancelled and the curse abolished, for Christ has brought to pass the resurrection. All men shall come forth from their graves to account for their deeds, be they good or evil. But all this in God's own appointed time.

We find, then, that the mission of Christ was not alone to save men from their personal sins, but to break the bands of death

which had been placed upon all men through the fall of Adam. This was only one part of His mission, another part of His mission was to organize His Church, which was presided over by a ministry authorized by Himself, to preach His gospel to all nations, and to point out how men might obtain a remission of their personal sins. This could only be done by a strict obedience to the commandments which Christ gave them. His last words to His disciples after His resurrection were, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20).

Peter distinctly stated upon the day of Pentecost, while under the influence of the Holy Ghost, that this baptism by water was for the remission of sins. As the death of Christ redeemed us from the sins of Adam, baptism must be for the remission of our personal sins. Part of the Savior's mission upon earth was finished with His death upon the cross; He had redeemed men from the curse of the law, but in order to become members of His Church they would have to obey His gospel, for the Apostle said that "Christ became the author of eternal salvation to all them that obey him."—EDITH SHEPHERD.

THE LOVELY THINGS OF EARTH.

The lovely things of earth, I think,
The Master loved where'er they be,
The palm branch shaking in the sun,
The tall grass waving like a sea.

How often He in gardens paced
For the deep peace they give the heart,
Or underneath the olive shade
On lonely hills went far apart.

It must be He on many an eve
Watched the red sunset from some height
And knew next morning one should see
The dewy day dawn fair and bright.

Felt not the lilies of the field
A thrill sweep through them like a breeze
When, bending there, He said the king
Was not arrayed like one of these?

O beauty of the sea and sky,
The rainbow, with the colors seven,
Still do you make this common earth
Seem like the anteroom of heaven.

HARRIET PRESCOTT SPOFFORD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 30, 1908.

PRESSING CALLS TO PRESENT DUTIES.

In compiling the annual reports of the various conferences in the British Mission, it is evident that some attention, more than ordinary, will have to be paid by the conference presidents to the records that are kept in the different branches of the Church, as well as to the conference records. This work should be commenced at once so that everything of the kind may be put into complete order and then be kept so. Our branch and conference books ought to be in such condition that a report could be made up at any time when called for, without involving much work or taking up much time.

Each conference has, or should have, a record properly ruled and uniform with other conferences and with the branch records. These should be kept according to instructions printed as a prefix to the form provided. Every clerk should study those instructions until he thoroughly understands them; then the keeping of the record will be a very simple matter to every one who can read and write. It does not require an expert bookkeeper. But "whoso readeth, let him understand." We need not here recapitulate these instructions; they should be followed in every case implicitly. We fear that in many instances they are somewhat neglected.

All the branch records ought to be closely inspected by the respective clerks and put into as correct a condition as is possible with present facilities. All the details required by the forms provided should be supplied wherein they have been omitted. These can be obtained from the members who are still in the branches. If any have removed, or emigrated, or died or have been excommunicated, the particulars should be traced out and recorded as accurately as possible.

In cases of members who are lost and of whom no trace can be found, a note should be placed opposite their names in the column for remarks. A list should be made out by the clerk of each branch with particulars, if any can be found, concerning the lost members, and kept on file and a copy be forwarded to the conference president or clerk, who should compile them and have them on hand

from which to make inquiries in the different branches of the conference, so as to trace them out if possible. If it is learned that the lost members or either of them have gone to a place or places within some other conference, their names should be forwarded to the president of that conference that they may be searched out. When that has been accomplished, a list of the utterly lost should be sent to the Liverpool office so that efforts may be made to discover the parties. In counting up the number of members in a branch or conference those who are lost should, of course, be deducted from the total.

The conference record should contain all the items in the branch records, properly compiled; therefore every change, whether of new names added as baptized or received, or deducted through emigration, excommunication, death or otherwise, should be promptly reported to the conference president or clerk, and be immediately recorded in the conference record. In these cases also the instructions given in the form provided should be followed implicitly.

Attention is also directed to the recording of persons ordained to the priesthood, which should be done as directed, and when a person holding one office is ordained to another, the instructions in part 2 of the record should be followed in every particular. So with the record of children under eight years of age; the instructions in part 3 ought not to be neglected, nor should anything required therein be omitted. Carelessness in these particulars and negligence concerning them are inexcusable.

There is nothing really complicated in the manner of record-keeping provided by the proper authority. The trouble, if any, begins when clerks do not perform their duties in the season thereof. Particulars ought to be obtained on the spot when any child is blessed or a person is baptized or a member ordained, and be recorded at once; so on the removal or emigration or excommunication or death of anyone connected with the Church. It should not be put off till "a more convenient season," and those changes should be immediately reported to the conference president or clerk.

The president of each conference is expected to see that the conference clerk attends to his duties in the season thereof, and to overlook the work so that the conference record is kept posted up to date, and that the statistical report at the close of the year is accurate and complete in every particular. In order that the records may be in proper shape, it is desired that a call should be made for all the branch records to be brought in at a priesthood meeting to be held at a convenient time, not far off, so that they may be examined by the conference president and clerk, and such corrections be made as may be found necessary to put them in proper order. This as a preparation for a general examination to be had when the mission president attends each conference, notice

of which will be published in the MILLENNIAL STAR. Now is the time to straighten every record and get them all in readiness for inspection, so that little, if any, fault may be found when the time for general examination shall arrive.

The respective Sunday Schools, Relief Societies and Mutual Improvement Associations are requested to put their records and accounts in proper order. It should be a very easy matter at any time, on the shortest notice, to render an account of the number of officers and members, with average attendance, number of meetings held and other particulars. Records should be kept in each of these organizations and the presidents of branches and the conference president become familiar therewith. Reports from all these are required to be sent annually to the headquarters of the Church, and the information should be at hand when called for. The presiding officers in those societies are requested to pay attention to this and be ready to respond when questions are asked concerning them. The secretaries also should be prompt in keeping up their records.

The law of tithing and that of offerings are not observed in the British Mission as faithfully as would be for the spiritual and temporal advantage of the Latter-day Saints. Tithing is not a tax. It is not made compulsory upon any one in the Church, but there is no person who is exempt from the law, from the President down to the newest member; it is a privilege to all. "Pay your tithing and be blest" was the motto of a prominent presiding bishop. He knew its value, and so desired that all might receive that which naturally flows from observance of the duty. One-tenth of each member's interest annually belongs to the Lord, as He has declared by direct revelation in this age as well as in former times. They who comply with it are promised special blessings. If they observe the law they are sure to obtain those blessings; if they neglect or reject it, they will not receive them. That is the matter in brief. The poor who pay their tithing have a claim on the Lord's storehouse, or on the dispensers of the Church funds. God can and does give wisdom to tithe-payers in the use of the nine-tenths remaining, so that in the course of a year the remainder will go farther than the full amount in its expenditure. This has been demonstrated in instances innumerable. It should be taught to the saints, not forced upon them; it should be presented by explanation and not by compulsion. It requires faith for its performance and the very exercise of that faith is beneficial.

Fast offerings are those donated for the special benefit of the poor of the Lord's people, given on the first Sunday in every month as the amount saved by omitting the morning and mid-day meals. The fast itself, once a month, is good for the body as well as for the spirit, and the value of the food thus saved, if donated for the succor of the needy, will ensure the blessing of the Lord upon the

donors, upon their substance, upon their health, upon their homes. It is His requirement with promise. He never fails to keep His word. The elders in this mission are faithful in observing the fast day; let them teach it to the saints in home conversations as well as by their example. There are many poor people belonging to the Church in these lands, and they should not be neglected. There is a difference between the Lord's poor and those who are professional mendicants. The former should be supplied with necessaries and such comforts as can be bestowed, and there would be plenty of means on hand to relieve their necessities if the monthly fast was observed as the Lord has provided. There need be no hesitation in presenting these simple truths to any who may be called saints, but there should be no undue pressure nor attempts at enforcement. The liberty of the gospel should be maintained. Blessed are those who both keep and teach these commandments!

Brethren, presidents of conferences, traveling elders and all who bear the priesthood of the Lord, will you pay attention to the instructions here presented? Do not pass them by with a single passing notice. Read them carefully, ponder upon them closely, and carry them out in practice regularly, and the Lord will give you power in the year 1908 to make a splendid record for advancement in everything that will encourage and cheer you in your labors. Light and truth will break forth. The powers of evil will be driven back. Strength will be given you for your work, joy in seeing the results thereof. The branches of the Church will flourish and many souls will be brought to the knowledge of the truth. Go forward and prosper!

C. W. P.

The New "Juvenile."—The *Juvenile Instructor* for 1908 comes out in very neat and elegant form. It is better adapted to the Sunday School portion of the population than ever; it comes down nearer than before to the capacity of the children, while it still contains much that is instructive to the older members of the Church. We do not know of any juvenile publication that surpasses or is really equal to this periodical. It is now to be published monthly, is printed on fine book paper, and is elegantly illustrated in the best style of modern art. The January number contains fine portraits of the First Presidency and Twelve Apostles. This valuable work is published at Salt Lake City, by the Sunday School Union Board, for one dollar per year.

To the Relief Societies.—It is desirable that all the Relief Societies in the world shall hold a meeting on Tuesday, March 17, 1908, the anniversary of the organization of the Society by the Prophet Joseph Smith. When that is impracticable the meeting should be held on some day or evening before that date as near to it as is

convenient. At that time the annual donation for the expenses of the General Board and Aids of the organization, that is, one dime in American money, or fivepence in English money from each member, should be collected and forwarded to Zion. The societies in this mission can send the amounts to Sister Romania B. Penrose, at this office, and she will send the sum total to Salt Lake City. Members who are not able to pay fivepence may hand in any sum, however small, that they can freely contribute. One halfpenny per month given regularly to the treasurer of the society, would make up the full amount for this yearly donation for the General Society expenses. Don't forget the 17th of March!

STATISTICAL REPORT OF EUROPEAN MISSION.

YEAR ENDING, DECEMBER 31, 1907.

Mission.	Conferences.	Missionaries from Zion.	Local Priesthood.	Members.	Children.	Total Souls.	Baptized.	Emigrated		Excommunicated.	Died.	Gospel Conversations.	Tracts.	Books.	Meetings.
								Over 8.	Under 8.						
British	13	292	601	4667	877	6145	986	397	48	3	44	335944	4574620	127724	15607
Netherlands	5	67	158	1662	554	2374	279	107	28	7	26	29659	399724	18538	2985
Scandinavia	6	146	242	1856	665	2763	259	144	39	18	26	55635	440366	49778	4465
Swedish	5	64	297	1674	323	2294	124	91	13	27	29	24062	256745	50363	2868
Swiss and German ...	12	146	263	2810	1169	4243	453	224	54	19	68	104652	644871	7777	19973
Totals.....	41	715	1561	12669	3588	17819	2101	963	182	74	193	549952	6316326	254180	45898

Turkish and South African Missions not yet reported.

EVERY sin, the oftener it is committed, the more it acquireth in the quality of evil; as it succeeds in time, so it proceeds in degree of badness; for, as sins proceed, they ever multiply; and, like figures in arithmetic, the last stands for more than all that went before it.—SIR THOMAS BROWNE.

THE only distinctions which should be recognized are those of the soul, of strong principle, of incorruptible integrity, of usefulness, of cultivated intellect, of fidelity in seeking for truth. A man, in proportion as he has these claims, should be honored and welcomed everywhere.

FROM THE MISSION FIELD.

Successful Socials.—A very enjoyable social was held in the Wisbech branch (Norwich conference), Wednesday evening, January 22nd, in honor of Elder Stephen G. Chandler. An excellent program was rendered and refreshments served. Two fine oil paintings, the work of Brother H. M. Reeder, were presented Elder Chandler, and all joined in expressing their appreciation of his faithful labors, and in wishing him God-speed and a pleasant voyage home.

Sunday School Anniversary.—The seventh annual anniversary of the Middlesbro Sunday School was held January 19th last. A most enjoyable program was rendered by the children, with short, enthusiastic speeches by the Sunday School Superintendency, Elder William Kirkup and President W. H. Caldwell. A tea was given on the 20th inst., in which about two hundred people participated. After tea, the officers and children of the school gave an entertainment to a crowded house, there being about one hundred and sixty present, a goodly number of whom are not members of the Church. The school is in a thriving condition. Prizes were awarded to about twenty pupils for regular attendance and good conduct, and small presents were given to all the Sunday School children.

Baptisms.—Elder G. R. Davis reports the baptism of another convert in Wales. The ceremony took place at the City Baths, Cardiff, January 18th, 1908. Elder Davis officiated.

A baptismal service was held at Canterbury Public Baths on the 26th inst, when four converts were led into the waters of baptism by Elders D. Frank Ottley and Arthur B. Case. A short service was held at St. George's Hall, at which President Soren Peterson gave some good instructions. Confirmations took place at the water's edge. There are bright prospects for a future increase in this part of the Lord's vineyard.

President William A. Budge writes as follows: "We are pleased to report eleven baptisms in the Scottish conference. The ordinance was performed by Elders James G. Johnston and George Thompson, at the Corporation Baths, Aberdeen, January 19th, 1908. The work is progressing in the Scottish conference, and we hope this year may be one of the most successful in its history. The elders are putting forth every effort to make it such."

A baptismal service was held last evening, the 29th inst., in Livingstone Street Baths, Birkenhead, when five converts were added to the Church. The ordinance was performed by Elders Kenneth R. Woolley and Leonard M. Miller. Three of the candidates belong to Birkenhead branch, one to the Bootle and one to the Liverpool branch.

Items of Interest from Derby.—Elders Martin and Gilbert send the following items of interest from the Nottingham conference: "We take pleasure in reporting a very successful and enjoyable social held in the Unity Hall, Burton Road, Derby, Saturday evening, January 25th, 1908, when about one hundred and thirty elders, saints and friends met and partook of a fine tea and enjoyed an excellent program. Through the efforts of Mr. Wilford Sykes we were able to secure the services of one of the orchestras of the city, under the leadership of Mr. A. C. McCann, B.M.D.C.M., and Mr. Sykes, which rendered some very choice selections. The many friends present seemed to be well pleased with what they saw and heard. President King and Elder Walters spent Sunday with us. In the evening we had a fine congregation, with many investigators present. They listened attentively to the words of life and salvation that fell from the lips of the servants of God and many could not restrain the tears from falling. We are enjoying our labors in this part of the Lord's vineyard. There seems to be a great interest manifested in our religion and many persons upon the streets will walk with us and want to know more of our faith and teaching."

A Faithful Saint Laid to Rest.—On Saturday last, the 25th inst., funeral services were held at Wigan over the remains of Sister Ellen Eckersley, who departed this life January 21st, 1908. The deceased was born June 18, 1835, and was baptized into the Church of Jesus Christ of Latter-day Saints August 11th, 1901. She is survived by three sons and two daughters. One of her sons—Joseph—performed an honorable mission in Great Britain from May 1901 till July 1903, and is at present a counselor to President Gearson S. Bastian, of the Wayne Stake of Zion. For a year prior to her decease, Sister Eckersley was confined to bed at the home of her daughter, Sister Annie M. Hayes, who, together with her husband, bestowed the greatest care and attention upon the patient sufferer. Sister Eckersley was a faithful saint, for whom death had no terror, and her end was peace. President Charles W. Penrose attended the services, and administered comfort to the bereaved relatives and friends. At the home of Brother Hayes, and also at the Non-Conformist chapel in connection with the cemetery, he delivered addresses, in which he set forth in a most lucid and convincing manner the glorious principles of the everlasting gospel which the Lord has revealed for the salvation of the living and the redemption of the dead. The grave was also dedicated by President Penrose. Elder H. L. Smith was in charge of the obsequies.

District Meetings at Cardiff.—We are pleased to report two very successful district meetings held at Cardiff, South Wales, January 19th, at 2:30 and 6:30 p.m. There were twelve traveling elders

present, including President R. J. Smith of the Bristol conference. After the opening preliminaries, Elder R. J. Walker extended a hearty welcome to all present and expressed a desire that the meetings would have a tendency to do much good. Elder Hatch then spoke of how natural it was for people to worship. Some bow the knee to unknown gods, but the saints know in whom they have believed, a God in whose image they have been created. Elder Davis followed, telling of God revealing Himself to His servants the prophets, instructing them to warn the nations to repent of their sins and obey the gospel. After praise and prayer, the afternoon meeting was drawn to a close. At the evening meeting Elder Bowden spoke of the appearing of an angel from on high to introduce, in fulfillment of prophecy, a record that would speak low out of the dust. Elder Rosser then spoke in a very appealing manner on the principles and ordinances of the gospel. Elder Jarman bore a faithful testimony to the truthfulness of the restored gospel, after which President Smith advised the people to seek for a testimony of the gospel, and to remain faithful to the same. Following the above meetings, on Monday evening, the 20th inst., at the home of Brother William Day, a social was held, when an excellent musical program was rendered, after which fifty-six partook of refreshments and a very enjoyable evening was brought to a close.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON 3.—THE FALL.

Text: We believe that men will be punished for their own sins, and not for Adam's transgression.—Articles of Faith, 2.

General reference: The Articles of Faith, Lecture III, pp. 66-73.

I. Our First Parents in Eden.

1. Man crēated in the image of God. (Genesis 1: 26; 5: 1; 9: 6; Col. 3: 10; James 3: 9; compare Heb. 1: 3; Col. 1: 15; II. Cor 4: 4).

2. Woman the companion of man (Gen. 2: 18; I. Tim. 2: 13; Pearl of Great Price, Moses 3: 18; 21-24).

3. They are endowed with authority and power (Gen. 1: 28; Pearl of Great Price, Moses 2: 28, and Abraham 4: 28).

4. They receive commandments. (a) To people the earth (See references last given). (b) To refrain from the fruit forbidden (Gen. 2: 17; Pearl of Great Price, Moses 3: 17).

5. Their disobedience (Genesis 3: 1-6; Pearl of Great Price, Moses 4: 6-13). (a) Eve, deceived by Satan, chooses to disobey the Lord's injunction. (b) Adam, though not deceived, elects to disobey the same (I. Tim. 2: 14).

II. Adam and Eve banished from Eden.

1. The cause—their disobedience, as shown above.

2. The Lord's purpose. (a) In fulfillment of His just decree. (b) To afford time for repentance before the state of immortality could be attained. (c) In accordance with the plan of salvation. (See Gen. 3:22-24; Pearl of Great Price, Moses 4: 31; and especially Book of Mormon, Alma 42: 3-5; and Doc. and Cov. 29: 42, 43).

III. Results of the Fall.

1. Knowledge of good and of evil gained by experience.

2. Means of eternal progression secured to man. (See Genesis 3: 7-24; Pearl of Great Price, Moses 4: 13-31, and especially 5: 10, 11).

IV. The Fall foreseen.

1. Shown in the divine purpose of peopling the earth with mortal beings endowed with free agency (Pearl of Great Price, Abraham 3: 24-26).

2. And in the providing of a Savior for mankind (Pearl of Great Price, Moses 4: 1, 2; compare Abraham 3: 27, 28; Doc. and Cov. 29: 42; I. Peter 1: 19, 20; Book of Mormon, Ether 3: 14).

THE SUNNY SIDE.

"Let's find the sunny side of men
Or be believers in it:
A light there is in every soul
That takes the pains to win it.
Oh, there's a slumbering good in all,
And we perchance may wake it;
Our hands contain the magic wand:
This life is what we make it."

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